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granting that we all do make use of a mental process which is neither purely conceptual, nor purely perceptual, nor merely a union of perception and conception—a process, moreover, that is “social” in its structure—and granting that the universe lends itself to this process of interpretation, does it follow that a universal community exists in any sense which can inspire loyalty? To speak somewhat summarily of a treatise that certainly deserves and requires the most careful, detailed analysis, it seems that no one but a born idealist can be quite convinced by Professor Royce’s method of proof.

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UNIVERSITY AND HISTORICAL ADDRESSES. By JAMES BRYCE. New York: The Macmillan Company, 1913.

Occasional addresses commonly do not make the most delectable reading; it is generally too much to hope that they will either stir us to Olympian laughter or surprise us with profoundly original thought. On this account we admire the more the man who, despite the limits of an occasion, manages to say something, and to say it well. These addresses of Mr. Bryce’s, delivered during his stay in this country as England’s ambassador, do not bore us in the exordium, the middle part invariably contains something of value, and the peroration in each case is not only logically effective but winning. Mr. Bryce knows how to make the necessary introduction tactful and not tedious, and he puts the warmth of personality into familiar ideas and associations. Having to speak upon a great variety of subjects, from “The Beginnings of Virginia” and “What University Instruction May Do to Provide Intellectual Pleasure for Later Life” to “The Constitution of the United States,” he has given eloquent expression to sound opinions, impressing his readers with a rational faith in realizable ideals.

Timely and convincing is the moderate plea for classical learning, which Mr. Bryce defends as on the whole more suited to further the ends of intellectual pleasure in later life than the sciences. Seldom has the liberal common-sense view of education been better expressed than in the following: “All education has two sides. It is meant to impart the knowledge, the skill, the habits of diligence and concentration which are needed to secure practical success. It is also meant to form character, to implant taste, to cultivate the imagination and the emotions, to prepare a man to enjoy those delights which belong to hours of leisure and the inner life.” Speaking on another subject, the development of the common law, the author points out that the similarity in fundamental legal ideas between England and the United States is “a bond of union and sympathy whose value can hardly be overrated.” In a later chapter, he frankly compares English and American methods of legislation, making various general suggestions of a highly practical nature. An appreciative consideration of the character and views of Thomas Jefferson leads to a discussion of the all-important question, “How far is it true that the people are sure to be right?” and to forcible emphasis of the wholesome moral: “No one must ever be afraid to be in a minority. . . . Where the question is one requiring wide knowledge or serious and independent thought, he who is in a minority is at least

as likely to be right as he who is in a majority." Touching upon topics less profound, Mr. Bryce is equally happy, and his suggestions regarding such matters as private reading and public speaking are as sensible and usable as they are well expressed. Sparkling good sense and mellow wisdom make these addresses far more rewarding than are most collections of the sort.

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GERMANY AND THE GERMANS. By PRICE COLLIER. New York: Charles Scribner's Sons, 1913.

Mr. Collier has written a thoroughly readable if somewhat superficial book—a book of social and general observation, with a tendency to expand into world politics and political economy. It contains about the mixture of witty comment, solid thought, and felicitous generalization that one would expect to find in the conversation of a well-read, well-traveled man who professes to be master of nothing in particular. The historical introduction is somewhat floundering, but that may be skipped.

The chief impression, perhaps, that the author gives us of Germany as a whole is that of a people less formidable and politically more submissive than we are accustomed to think them. The Germans, in fact, are "not at all what the Americans and English think they are. They want peace, and we think they want war. The huge armaments are intended to frighten us. . . . They are the last comers into the society of nations and they mean to insist upon recognition. But this demand is an artificial one so far as the great mass of Germans is concerned." The nation, in fact, has but recently been hammered into its present shape. What we see chiefly is the result of the hammering process—a process absolutely dependent upon a strong centralized control. What the author would have us see is a populace somewhat crude, somewhat naïf, somewhat lacking in confidence, initiative, *savoir faire*. Of these defects the tendency toward uniform-wearing, both material and spiritual, is symptomatic.

Mr. Collier has a genuine man-to-man sort of respect for the Kaiser, and seems to understand the point of view of a ruler who believes that he rules by divine right. Ruling by divine right, one sees, is a rather high calling for a man who takes it seriously and responsibly. On the other hand, it is justly pointed out that much of the obvious efficiency of German methods is due not so much to inward growth as to outward pressure. We cannot do all the things the Germans do, not because we do not know how, but because there is no one to make us do them, and because if there were, we would probably recalcitrate. The constant pounding-in of patriotism through the German educational and social system, Mr. Collier finds somewhat nauseating. "We do not find it necessary to feed our patriotism with a nursing bottle," he remarks.

For the social legislation which Germany has carried so far, Mr. Collier has no manner of use. Paternalism is but another name for slavery, and Germany furnishes an object-lesson in its evil effect. "Nowhere has socialistic legislation been so cunningly and skilfully used for the enslavement of a people. No small part of every man's wages is paid to him in insurance—insurance for unemployment, for accident,